

HISTORIAN'S OFFICE.
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—JOHN 7: 16, 17.

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GENEALOGICAL RESEARCH.

BY ELDER CHARLES WOLFENDEN.

To those who desire to search for genealogy through England and Wales, the following information will be of value.

Genealogy is procurable from four different sources, viz.: (1) the registers of the Church of England; (2) the registers of the Nonconformist churches and chapels; (3) the civil registers of the nation; (4) public documents, early court records, wills, family histories and genealogies, local histories, manuscripts, etc.

CHURCH OF ENGLAND REGISTERS.

The earliest registers of the Church of England were commenced about the year 1558, when a law was passed requiring the clergy to enter in books, procured for that purpose, the baptisms, marriages and burials that took place in their respective churches or parishes. This law was not generally complied with until some years later. No form of entry was specified, and each clergyman or parish clerk varied these entries to suit his own ideas of the information required. In the early registers, baptisms, marriages and burials are often found entered in a mixed condition in the same book, just as they occurred. Sometimes the book would be divided into three parts, and the entries of baptisms, marriages and burials kept separate.

In 1754 books with printed forms were provided for the recording of marriages, but not until January, 1813, were regular forms provided for the separate registering of baptisms and burials.

The majority of church registers used, to about the year 1800, were books of parchment, made from prepared sheepskins. The writing varies from the neatest efforts of a scholarly hand to the coarsest, all but unreadable scrawl.

Most registers of the fifteenth and sixteenth centuries are written in old English text, with Latin abbreviations and Latinized given names, the surnames being unchanged. This writing is quite easily understood by anyone of ordinary education after a little careful study and comparison.

The spelling of surnames is varied in the extreme, but can be accounted for by our foreparents being, as a rule, uneducated and speaking various dialects; therefore, when the name was spoken the one who recorded would, if not conversant with it, spell it as pronounced. The writer has frequently found one individual's name spelled in three or four different ways, at the registering of the marriage, and that of subsequent baptisms.

Through the dialects varying in different districts, surnames have undergone radical changes, and have in their changed conditions been retained by later generations, as instanced in Farnsworth to Farnworth, Woolfenden to Woofenden and Woffendale, Bottomley to Bothomley.

With a very few exceptions the registers are without indexes, and the searchers must laboriously scan every line and page for the entries required.

These registers are in the custody of the ministers, and fees charged for their search are usually perquisites of office. Some of the clergy will not allow the books to be searched out of their sight, while others place them in the partial, or absolute custody of their parish clerks or vergers, the fees forming a portion of their salary.

The charge provided by law for searching the registers is one shilling for the first year and sixpence for each additional year; this applies separately to baptisms, marriages and burials, and it is presumed that the custodian does the searching. The law was evidently made to cover the search for individual names, for legal purposes, 3s. 7d. being charged for a formal certificate relative to each entry.

In some churches with extensive registers, where the parishes covered large areas, a fee of 2s. 6d. per hour has been arranged by the clergy for what is termed historical research, and again in other churches 10s. per day of from six to seven hours is specified, each applying in the case of the applicant making his own search.

In many of the smaller parishes, where the livings (salaries) are valuable, the incumbents are frequently liberal and grant free privileges for genealogical research, that is, in cases where no estate or matter of law is involved, and will even assist and entertain the searcher. At times a small fee may be charged to compensate the clerk, who may be called to supervise.

It is possible in nearly every instance to procure modified terms where regular fees are stated, and quite reasonable terms where excessive prices are asked, by assuring the custodians that no money interests are involved, but simply one of a genealogical nature. If so impressed it may be wise to state clearly the full import of the search from a Gospel standpoint. But this may be accomplished after the privilege of search has been granted and friendly relations have been established.

Parish Church Register Societies have been formed in several counties and

shires through England, for the purpose of publishing registers. The early portions of many have been published by them, extending usually to 1650 or 1700, and covering the period of the old style writing, which in many cases is badly defaced by use.

Copies of these publications are procurable in the local libraries; they are indexed and extracts are easily made. The unpublished portions can then be searched at the churches.

Some church registers are in manuscript form and procurable at the local public libraries, or from private custodians. These, as a rule, are indexed, which saves much time and expense. Other registers are partially published in newspapers and church periodicals.

The *Ministerial Directory*, or *Clergy List*, procurable at the public libraries, will give the name and age of any church in any hamlet, town or city in Great Britain, with the population of the parish and the names of the clergy. The old Parish Church, being the mother church of the district, is the place to go to for information. The registers of more modern churches in the same old parish are generally added to or included in the parish church registers, up to about 1800, and sometimes later.

The Church of England claims to have christened seven out of ten of all the children born, solemnized all marriages, and buried the great majority of those who died, from its commencement to 1837.

It will take from two or three hours to seven or eight full days to thoroughly examine an entire set of church registers, so varied are they in volume.

For anyone just commencing this work it would be preferable for them to make a start in a small parish and get accustomed to the registers. Copy all the information recorded just as it occurs, taking each book in regular succession, after you have determined at what period your name first appears. Then at your leisure, when you have time for careful thought, compile your work under the instructions of those who understand the requirements for Temple ordinances.

NON-PAROCHIAL REGISTERS.

The registers of all churches and chapels other than the Church of England are known as the Non-parochial or Nonconformists' registers. An Act of Parliament of July, 1837, legalized these registers of births and baptisms, and deaths and burials, providing the books were surrendered to the custody of the nation. The churches and chapels, with very few exceptions, availed themselves of this privilege. This vast collection from all the denominations of England and Wales, are now accessible for public search at Somerset House, London, the fee for their use being one shilling for each set of registers of any place of worship. A general index can be had in which any volume can be located, but the volumes themselves are not indexed. Individual search is made under the supervision of an officer of the department, and any extract can be copied therefrom.

CIVIL REGISTRATION.

On the occasion of Queen Victoria's ascension to the throne, July 1st, 1837, an Act of Parliament for civil registration came into force, requiring the births and deaths throughout the whole nation to be recorded by officers appointed

in what are termed registration districts. A number of districts combined, usually covering an old parish district, constitute a "superintendent registration district," at the office of which marriages are performed by civil law, and copies of the marriage registers of the Churches of England, in these districts, are deposited, likewise the birth and death registers of the smaller or sub-districts, when they are filled. This combines all registers of the superintendent district in the one office, from July, 1837, to the present. A copy of these registers from all the superintendent registration districts are compiled at the "General Register Office" for England and Wales, at Somerset House, London.

Those who desire to make an extensive and exhaustive search for genealogy through the nation, will do well to make a "general search" of the indexes of births from 1837 for a period of ten or twenty years, the cost of which will be £1 for a six hours' search; an assistant may be taken, or a search of five years for one shilling, with one shilling for each additional five years. The indexes for England and Wales are alphabetically arranged in quarterly volumes, and also for marriages and deaths in like manner.

This index gives the christian and surname, date and place of birth, or name of the superintendent registration district. The registers themselves cannot be searched in London. The object of this index search is to determine the residence of the family in greater or less number through the successive years from 1837.

This will also determine where they resided prior to 1837 in the respective districts or towns. Then you may arrange the districts in counties and proceed to visit them. Apply first to the superintendent's registration office of the district visited, where you will be privileged to examine the indexes to all his registers of births, marriages and deaths for the sum of five shillings for each day of not to exceed six hours.

There is no law providing for the copying of the entries from the register, but by presenting your case and showing that the copies are required as a matter of family history, to bring your genealogy up to date, you may be permitted to make copies from the register at the charge of five shillings per day. The writer succeeded in twenty-five cases, including many of the largest cities of England. The chief officer of the record department at Somerset House has stated that he knew of no reason why this privilege should not be granted. All fees constitute the salary of the superintendent and his staff, so that granting the privilege increases his income.

Here you will find, through the marriage registers, the churches that the family have attended. The registers of these churches should be searched up to June 30, 1837, not after, for that you will already have from the civil registration.

Those who wish to do a little work, should follow the instruction referring to a "Superintendent's Registration District" when they know the family has emigrated from those parts, or in which they now reside, providing that residence has been for several generations.

The cost of genealogical research of this character, with careful management, will average about £10 per month.

Your work should be thorough and exhaustive in whatever district you labor, so that no one need follow to glean that which you may have left un-

searched. Those who will attend to this labor prayerfully and with diligence need have no fear of failure, as the way will be opened according to their faith and perseverance.

Many and varied are the books published on the subjects of heraldry, and the genealogies of families of distinction, dating back to the early history of England.

Fragmentary references to families and members of families are to be found in the local histories of towns and villages.

The indexes to old wills of very early dates, and early court records, giving the names of litigants, jurors, witnesses, court officials, etc., relating to transactions as early as the eleventh century; copies of Guild Rolls, Inquisitions, etc., etc., are published by record.

Copies of books in the above subjects are to be had at many local libraries, for local histories, and at the larger public libraries in the principal towns of the nation.

IN THE CONTEMPT OF THE WORLD.

BY PRESIDENT JOSEPH F. SMITH IN THE "JUVENILE INSTRUCTOR."

"If ye were of the world, the world would love its own; but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you." The followers of Jesus were His chosen people, and because they were chosen by Him, the world hated them. The Jews were the chosen people of God, and because they were His chosen people the world hated them. Nowhere in the world to-day is the word Jew wholly disassociated with the feeling of contempt. The feelings may differ greatly in degree, but they are all of one kind. The word Mormon, or Latter-day Saint, is everywhere likewise associated with feelings of contempt. Contempt is the heritage of a chosen people. Ought we therefore to court the contempt of the world? By no means. On the other hand, we should not be discouraged because it comes to us unsought. Some of our friends—mostly in the Church, some few out of it—would lift us out of the contempt of the world, and keep us out of it if we would simply be governed by their counsels. The truth is, we are not strangers to hatred; and the contempt of the world has been our lot so much that we have no reason to be discouraged when it comes, even in violent forms. The danger lies not so much in our own peculiarity as in the disposition of many of our people to court popularity at all costs, as though it were something devoutly to be wished for. There is too often a timid submission before the indignation storms that occasionally sweep over the country.

As a rule, Latter-day Saints find sufficient comfort in their religion to compensate them, and they are not greatly worried about the loss of outside sympathy. Some, however, hardly know how to get along without worldly intercourse, and are therefore greatly disturbed when their professed religion is brought into question and contempt. They set their hearts on the honors of men, and worldly ambitions actuate them in almost all that they do. They would have the Church adopt some acceptable policy and stick to it. The

Church can have no policy in the sense that it can fix up a definite rule of action under all circumstances. No man can fore-see the purposes of God in the unfolding of events. We must have some faith in the divine power, and in the mysterious ways of Providence. Much of our mission and work is outside of worldly ways and human ambition.

In truth, the Gospel is carrying us against the stream of passing humanity. We get in the way of purely human affairs and disturb the current of life in many ways and many places. People who are comfortably located and well provided for, do not like to be disturbed. It angers them, and they would settle things once for all in the most drastic manner. The effects of certain causes are so unlike anything we have ever known that we are not safe in making philosophy our guide; much less are we safe in making those our guide who have some sort of selfish philosophy that they are anxious that others should follow. Those who defend us do so not unfrequently with an apologetic air. The Saints are never safe in following the protests and counsels of those who would have us ever and always in harmony with the world. We have our particular mission to perform; and that we may perform it in consonance with divine purposes, we are running counter to the ways of man. We are made unpopular. The contempt of the world is on us, and we are the unloved child among the peoples of the earth.

It is not always agreeable to our longing desires for human sympathies. We wonder often that it cannot be otherwise; but when we reflect, it must be so, for God has decreed it. However, the contempt of the world for us does not justify our contempt for the children of God. Hatred is no part of our mission. We must receive with manifest joy every act of kindness and every word of disinterested good will.

We live, at times, in periods of universal indifference. Sometimes there are seasons of practical fraternity; but the contempt of the world has been over us from the beginning. There lurks, often unconsciously in the minds of men, prejudices that may at any moment assume a violent character. Those who fancy there is a haven of rest to which we should make our way and await the calm and serenity of an unbiassed world, are likely to be filled with frequent if not bitter disappointment.

GUARD THE WEAK POINTS.

BY ELDER EDWIN F. PARRY.

WHEN I was a boy I was fond of reading about animals; and the methods employed to capture wild game by people who were dependent upon the chase for an existence were always of deep interest to me. Uncivilized tribes that are unacquainted with the use of firearms exhibit great skill and tact in securing their prey. By studying the habits of the creatures they seek to catch, they learn of their weak points, and take advantage of them.

I recollect reading of a simple yet effective plan of capturing bears. The bear-hunter would repair to the haunts of the creatures in the woods, and among the leaves lying upon the ground he would scatter more leaves which had been smeared with tar or some gummy substance, and then he would retire to await the result. When a bear chanced to step on one of the gummed

leaves it would stick to his paw, and as he proceeded on his way other leaves would accumulate about his limbs. Then he would stop to remove them (for it seems that even a bear has some vanity and is fastidious as to his personal appearance); but in attempting to brush them off, the leaves would only be rubbed from one paw to another, or perchance become pasted to his snout or some other part of his body. This would so annoy poor Bruin that he could not proceed without clearing himself of these pestering sticking-plasters, yet the more he moved about the worse his condition would become. Finally he would grow so embarrassed and apparently helpless that he could not run even from his deadly enemy, and floundering about he would soon fall an easy prey to the hunter. His vain pride had entrapped him, and he could be taken alive without much of a struggle.

A cunning way of catching monkeys alive and without injury to them is through a weakness which they manifest. Instead of its vanity, as in the case of the bear, it is the monkey's selfishness or greediness that betrays it into captivity. The monkey-catcher takes a gourd and cuts a hole in it just large enough to admit of the monkey's hand. Then he places the gourd below a tree where he expects a monkey will find it. The gourd contains some seeds which the monkey relishes, and when it finds the gourd with its treasures the greedy fellow thrusts in its hand to secure the coveted prize. It grasps as large a handful as it can secure, but in attempting to draw the handful of seeds out it finds its fist is too large to pass through the opening in the shell. The only way to get its hand out is to let go the dainty morsel, but the monkey is too greedy to do that, and so he clenches his fist and hangs on. With a large gourd on its hand, it cannot move with its accustomed agility, and the hunter has little difficulty in securing it, for it has neither the disposition nor the good sense to drop the seeds and free himself.

One way in which the Eskimo catches a wild reindeer is interesting to note. To capture a reindeer by this method requires more patience than skill. The Eskimo goes to a place where he expects the deer will discover him from a distance. Selecting a suitable place, he covers himself up and remains perfectly quiet. When a reindeer sees this strange object, its curiosity prompts it to investigate at a closer range. While the deer is shy and cautious, its inquisitiveness is strong, and is not satisfied until more is learned about the peculiar object it so vaguely discerns at a distance. It begins to approach, not directly, however, but by traveling in a series of circles about the subject of its curiosity. Gradually the circle traversed by the reindeer becomes smaller and smaller. So long as the Eskimo makes no move, the deer continues to approach by this circuitous route, keeping its eye constantly upon the central dark spot that seems to draw it nearer and nearer. At last the deer ventures to step up and smell the object to fully satisfy its curiosity. At this instant the hunter springs forth upon the foolish creature and captures it.

Bears, monkeys and reindeer are not the only creatures that have weaknesses that lead them into captivity. Haven't you noticed that mankind have similar failings? And do you not know that they also have an enemy who is familiar with their weak points, and who, by cunningly devised plans often succeeds, through their vanity, their selfishness, or their curiosity, to entrap them?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 25, 1904.

EDITORIAL

TRUTH ITS OWN WITNESS.

TRUTH is fearless. Truth is not afraid of contradictions or investigation. It has nothing to lose by the closest scrutiny, but will stand any test. Truth is bold. It speaks with authority and power.

In the Gospel of Jesus Christ there are no vague uncertainties, no halting between opinions, no doubts, no fears. Do certain things, it says, and certain results will follow. Believe, obey, and remain faithful and true to the end and salvation will be the result.

The Gospel bears within itself the evidence of its truth, and there is no need to go to outside testimony for witnesses. Corroborative testimony regarding the Gospel may be good and an aid to faith, but the final test comes not from any exterior facts or evidence, but is furnished by the Gospel itself.

When Jesus taught in the temple, the Jews marveled at His doctrine, "for He taught them as one having authority, and not as the scribes." "My doctrine is not mine," was the reply, "but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Here is something definite—a promise that can easily be put to trial. A teacher's words are not to be taken as the supreme test of truth, because his doctrine may be man-made and erroneous. Men's words depend on men's testimony for verification, but the words of God will be sealed in the heart by the Holy Spirit which will testify of its truth. Do and you shall know, said Christ. If a personal knowledge is desired, there must be a personal act. One can not get a testimony for another, and no amount of telling will accomplish the desired result.

This promise of an individual testimony to those who obey the truth is one of the strong characteristics of the Gospel, and distinguishes it from all other systems of religion or philosophy. There is something satisfying in it, something on which the seeking soul may depend, something in which to trust amid the confusion and uncertainty of the world. In the devious path of life, what a comfort to know that there is always one way to be certain, one great truth to which the wayfarer may cling with safety!

If truth is unchangeable, so is its effects. If Christ could make such a promise as He did regarding the truth, all men in any age who teach the same

truth that Christ taught can make the same promise with the certainty that it will be verified. Obedience to the Gospel in Christ's day brought a testimony of its truth, and by all laws of reasoning, unless the Gospel has changed the same obedience to-day will bring the same testimony.

In our day Joseph Smith the Prophet came with a message to the world. He said it was not of his own finding out, but that God had given it him to deliver. He further said that it was no new doctrine, but the same Gospel which Christ and His Apostles had delivered to the world. He told all to apply the same test to his teachings as Christ had told the Jews to apply to His. Obedience to the restored Gospel would bring a testimony of its truth. It was the Lord's message, not Joseph Smith's, and the investigator was to ask the Lord about it.

What imposter would dare to make such a declaration? But the truth is bold—otherwise it would not be the truth. Thousands have believed the Prophet's words, have followed his injunction of obedience, and have received the promised knowledge. Not only have such received a testimony of the Gospel, but they have received a sure knowledge that Joseph Smith was a divinely inspired prophet of the Lord, and that the work which he begun was the commencement of the great Latter-day Kingdom of God.

From Joseph's day to this, the same promises have been made and fulfilled; and this fact is one of the strongest evidences of the truth of the Latter-day work, and the mission of the Prophet. The Elders of the Church are bearing to-day the same Gospel message to nearly every nation under heaven, and they also say: "Our doctrine it not ours, but His that sent us, even the Lord's. Do not depend altogether on our testimonies. We are men, and human. Ask the Lord. It is His work, and He will not deceive, but will testify to you of the truth. We simply preach to you the Gospel of Jesus Christ, and tell you if you will obey the truth and do the will of the Father as expressed in this Gospel you shall know whether or not it is true. If we are imposters, surely the Lord will not let you be deceived, if you follow this course."

We read in the Book of Mormon that Moroni, writing to his brethren who should in the future read his statement, tells them to put this test of truth to his words.

"And when ye shall receive these things, I would exhort you that ye would ask God the Eternal Father in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost."

Here again we have the same assurance. Neither time nor place changes the promise of God. The Latter-day Saints have tried them, and have found them not wanting; and all men may do the same, and bring peace to their hearts and salvation to their souls.

N. A.

ATTENTION is called to the article in this number of the STAR on Genealogical Research. Elder Wolfenden is at present engaged in this work throughout England, and is especially well qualified to give information on this subject.

As the dedication of the Stockholm meeting house has been postponed until October 1st, and perhaps later, the Elders who have contemplated a visit to Scandinavia and the dedication, ought to know that traveling in these countries so late in the season is liable to be unpleasant because of the weather. President Grant sends this word from Norway: "In my opinion it would be a mistake for the Elders in Great Britain and Germany to come to the dedication, now that it has been postponed."

FROM the *Scandinavian Star* of August 15th we learn of an interesting event which occurred in Christiania, Norway, July 28th, 1904. A number of Elders and Saints called on King Oscar II in his palace in Christiania. The king received the company graciously, giving them a hearty welcome and shaking each one of them by the hand. They conversed for some time on topics pertaining to the work of the Latter-day Saints. At the close of the audience, President Torgersen, in behalf of the Saints, wished his majesty God's blessings on him, his family and his subjects, whereupon the king feelingly replied: "God bless you and your people."

RELEASE.—Elder Joseph J. Shields of the Scottish conference is honorably released to return home at his pleasure.

NOTES FROM THE MISSION FIELD.

PRESIDENT JOHN W. SAUNDERS sends us the following: "Many years ago, when Sister Martha Lingard was a little girl, she heard her mother's lady friend say that they were of the House of Israel, and that those who lived would realize it in time, also that the Latter-day Saints have the Gospel of salvation. These statements made a deep impression on her young mind. Thirty years past. An Elder of the Church called at her door and left a tract. An interest was created and an investigation begun. The testimony which she had heard years ago came to her. The result was that most of the family became members of the Church. Brother and Sister Lingard were faithful Saints, and a great blessing to the Elders in the field. They are now in Zion, striving to make a home for themselves in Canada."

CONFERENCE APPOINTMENT.

THE semi-annual Grimsby conference will be held on Sunday, October 9th, 1904.

AN UNEXPECTED DEFENDER OF THE TRUTH.

BY SISTER ROSE COOK, OF THE STRATFORD BRANCH, LONDON.

[Hearing of Sister Cook's experience, we asked her to send us an account of the same, which she has done in the following communication.—ED.]

Nearly two months ago, I attended a meeting of teachers and masters in connection with the Teachers' Association of Leyton, Leytonstone and Wanstead. This meeting had been announced as customary, by note of

hand; and, contrary to my general rule, I decided to go, being prompted chiefly by the thought that perhaps this would be my last opportunity of attending such a meeting in this, my own country. Now I realize that I was directed by my Heavenly Father and that He was desirous of me attending for a purpose, which He alone had in view, and for which I now feel thankful.

The business part of the program having been transacted, the Rev. Manning, a learned and respected man, who was invited to give a lecture, chose for his subject "The Religion of Tennyson and Browning," as shown by their works. In his remarks upon Robert Browning, he mentioned his faith in God's love and rule; the great hope he had for the future, and dwelt upon his conceptions of religion as being *growth* and *progression*, the advancement depending upon the degree and manner with which each individual performs his part and duty through life. Hence he argued the need of a religion which is both *practicable* and *comprehensible*. Passing on he applied these conceptions to the many existing religions to-day, mentioning Mormonism, which he deemed to be false and base, not depicting religion in its true, pure and intelligible light. This strange religion, he said, taught strange doctrines, rousing its faithful followers to unattainable aerial beliefs, but then leaving them to grovel below: thus destroying all practicability. His idea of "The Gospel of Jesus Christ" roused me, for I was sure that the purport of such was so unlike what he had depicted. I prayed silently and earnestly that I might with wisdom be able to remove such erroneous ideas of "Mormonism," although this seemed quite impossible at the time.

The lecture being at an end, one of the number thanked Rev. Manning, in behalf of all present for the able and interesting manner he had delivered the same. After the speaker had resumed his seat I felt impelled to stand and speak in defence of my religion, and to testify of the truthfulness and purity of the Gospel, irrespective of those around me. There were many present who knew me in my early childhood, my old governess, teachers and friends, my present mistress and companions being among them. Quite naturally they were greatly surprised to hear me speak; but no more than I myself. Having begged leave to speak, I forgot myself—lost self-consciousness, being carried away by the Holy Spirit, and gave my humble testimony of the Gospel. I told them of the beauties of the "Mormon" religion, as I had found them; showed them the sacrifices its followers make for the religion they have embraced; referred them to the false and biased articles they had read concerning our people; and disproved the non-practicability of "Mormonism" as suggested by Rev. Manning, by reference to myself. They who knew me before I had accepted the Truth, could certainly see that I had made some advancement, which is certainly the result of our practical religion. I explained that this is what our despised, dreaded and rejected religion does for all its faithful adherents. I also informed them of the importance we attach to *growth* and *progression* as portrayed by Browning. Then I was bound to refute the false statements made by Rev. Manning, for our Gospel is simple, not an aerial, unpracticable religion. It does not consist of theology which we in our religious zeal could not live, but engenders all that is good and true, giving hope for the future, trust, faith, love, etc., helping us ever to look onward and upward to the goal of perfection. This is the knowledge we

have concerning the "Mormons." I referred them to their false conceptions of "Mormonism"; also mentioned the way they had sought for their information and the way we had justly gained our knowledge; spoke of the ridicule and shame on their side and the persecution, honor and thankfulness on our part. I cannot now remember more; yet this I know that I had that strength and fortitude given me which carried me to the end of my remarks and which gave me joy and satisfaction at the close, for which the praise and honor must be given to Him who so gladly gave it.

When I had finished, Rev. Manning arose and expressed his surprise in meeting a "Mormon" teacher. He thanked me for the information I had given one and all, and apologised for anything that he might have said to hurt my feelings, although he could not hold with the "Mormon" principles.

At the close of the meeting he, with many others, congratulated me upon the way I had spoken. Had I prepared such a speech, I know I could not have spoken so, but as I told them, it was the Spirit of God that gave me thoughts and utterance.

There was a time when I feared these same people knowing that I was a "Mormon," but now I feel proud to be called one, and will do my best henceforth to testify of the Gospel.

"GOD MOVES IN A MYSTERIOUS WAY."

ELDERS ALBERT MANWARING and Ephraim Bosworth send the following from Oldham, under date of August 11th, 1904: "Thinking you would be interested in a word from Oldham, I have pleasure in reporting our organizations in good condition. The Relief society is continuing its work of charity. To open the Mutual Improvement weekly meetings we will commence our winter season's work by giving an entertainment, October 1st. Our Sunday school is well organized and well attended and is doing efficient work. We are preparing for our Sunday school conference, and, as in the past, we hope to see good results therefrom. Our meetings, afternoon and evening, as well as upon the streets are well attended. When the weather will permit we hold street meetings Monday, Friday, Saturday, and Sunday nights. We have added new subscribers for the STAR, and sold many Durants and Voice of Warnings, and have a baptism arranged for. Last Sunday night, a local preacher in his street meeting address, denounced water baptism as unnecessary to salvation, and said that while the Mormons pretended to preach the Gospel of Christ, the end of it all meant polygamy. 'Mormon' wives were made the worst of slaves. At this point, I asked him if he would please confine himself to the truth. He pretended to know from reliable witnesses what he was talking about. I stayed and had a further talk with him at the close of the meeting and asked him if he thought it helped his cause any to speak evil and lie about a people he knew nothing about. He still insisted that he knew whereof he spoke; that his testimony would be confirmed by those who had been to Utah, and had barely escaped with their lives, and that his wife had been insulted by the Mormons. I asked him to prove his statements. He said if I desired he would meet me Wednesday night at seven o'clock, and he would take me to see the parties. I told him I would be there. Accordingly Elder

Ephraim Bosworth and John Martormer and I met the preacher, who took us to the home of John Kenyon, 37 Carrington Street, Hollin Wood. I told Mr. Kenyon of the charges made against us on the strength of his supposed statements. I put each charge to him separately and asked him if any of them were true and if he had ever made the statements he was charged with, and he answered no, to each and every one. I asked him why he had left Utah, and he said he had been over-persuaded by friends and had been sorry ever since. Said he was doing well there; that he liked the Latter-day Saints; that they are a good people, and had done more for humanity than any other people on earth; spoke of their industry and honesty, and the tranformation that had taken place in the desert. We then tried to show our friend, the accuser, what a serious thing it was to make such flagrant statements on what someone was reported to have said. He apologised for what he had said, and promised he would make it right before the people as far as he could. We then preached to him the Gospel of Christ and showed to him where he was advocating false doctrine. We gave him something to read and think about, and parted friends. We hope and pray he will see the truth and embrace the same. We found Mr. Kenyon and his family to be Latter-day Saints. I believe they are fine people but have become careless about their duties as they have not been attending our meetings. We are glad we found them in this way. Sister Kenyon said they had rued the day they had come back. She showed us their baptism certificates."

ETHICS FOR YOUNG GIRLS: CHARACTER.

FROM THE "YOUNG WOMAN'S JOURNAL," AUGUST, 1904.

EVERY child born into this world has what is called a character; he is unlike every other child, yet he resembles his parents, his family and his forefathers. Each leaf on a tree, each blade of grass, differs from every other leaf or grass blade, in a certain degree. The qualities of the disposition, grouped together, make a character. That is, the qualities of love or hate, kindness or bad temper, wisdom or reckless will, and many others are combined in various ways to make up each individual. Girls should study their characters, so they may know their good qualities and their bad ones, in order to strengthen the good and overcome the bad. No one person has all good qualities, nor does anyone, no matter how wicked, have all bad ones. Some have many virtues and few vices, while others have a large number of weaknesses and vices and only a few good traits. The majority of people have their characters fairly divided between the good and the bad. Character is what we are, reputation is what people say we are. Our character and reputation may be, under certain circumstances and for a time, quite different.

Our characters are fashioned in three ways. First of all our intelligences are co-existent with God. That is, the intelligence was not created, but existed from all eternity. Second, the Self (or ego as the ancient Greeks called it) is changed or developed by our surroundings, and by education. Our surroundings in heaven were very beautiful and peaceful; but in order to have the education necessary, our spirits had to come to this earth and take bodies.

And here again our characters are influenced by our surroundings, or environment, as it is called. While we are children, we depend upon others, but as we grow up, we begin to learn that through our faith and through our will, we can alter somewhat our environment, as well as assist in choosing what our education shall be.

It is through the Prophet Joseph Smith that we learn that our spirits are eternal. The world is comparatively ignorant on this subject, and can only make theories and speculate about it. Still, the Scriptures give us light on this matter. The Lord asked Job where he was when this earth was created, and the morning stars sang together, while the sons of God shouted for joy. Other passages in the Bible refer to our pre-existent state. Mothers and fathers influence our characters very much through education and environment, but they do not create them. Our Heavenly Father and Mother are our spiritual parents. But we must also know that our earthly parents do much to train and modify our characters.

Our environment—which is all the physical and mental things and conditions about us—has a great influence on our characters. If our surroundings are neat and tidy from childhood up, the chances are, we shall be dainty and clean. Yet even then, if we have a disorderly spirit naturally, we may turn out to be untidy and disorderly, unless we exercise our will, or use faith to assist is the cultivation of order. If we are brought up in a Christian family, it is most likely we will be God-fearing and moral. Yet numerous examples exist of wicked sons and irreligious daughters, who come out of the best families. Many illustrations of this nature can be seen by all who look for them. Some characters are strong from birth, and are influenced but little by environment. Others are weak and are so deeply affected by surroundings, that they are good or bad just as their associates and environment may be. But every one is more or less governed by this law, and some thoughtful people say it is of more consequence than education. Environment is both spiritual and temporal in its nature; our physical conditions and surroundings, such as houses, climate and people influence us no more, and no less than the words we hear, the actions we see, and the silent atmosphere or the influence of every person and thing with which we come in contact.

Education is not altogether that which we learn from books. Some people who have been to school very little are well educated, because they study life, people and books. Others who have been to school a great deal, have characters so weak and faulty, that they seem to have little education. We are educated by our work, play, our school, our parents' words and acts, by our associates and by reading and thinking. A person may be well educated in music, and know little of history and grammar; he may be able to speak ten languages, and be quite ignorant about theology or religion. A girl may be an expert stenographer and typewriter, and know nothing of housekeeping; while her mother may be well educated in all housewifely arts and know little of mathematics or literature. The well educated girl of to-day, and particularly in this Church, must know something of her religion, and its foundation principles; she must understand housekeeping in all complex details; she should have at least the book knowledge gained in the public schools and Church academies, and then she frequently adds to all this, some special

knowledge in clerking, typewriting, nursing or teaching, whereby she may become what is called a wage earner. So you see education is not a one-sided or a simple matter.

Now then, if a girl be born in the best way possible, that is, as Nephi tells us, of "goodly parents"; if she has had clean, pure and happy surroundings, and a good, all-round education, is she then sure to have an excellent character, a tender and quick conscience, and a will to do good all her life, as well as the power to resist all evil? Indeed, no! She is of necessity burdened with faults and the weaknesses common to all human beings, and she is constantly beset with temptations to be selfish, to be idle, and to do and say things which bring her and all those about her constant unhappiness and trouble. Therefore, let us try in these lessons to discover something about the will, the conscience, our habits, and the nature of temptation, then we will discuss a few important virtues and vices, such as selfishness, goodness, courage and modesty.

ORDER IN THE SUNDAY SCHOOL.

THE first rule to be observed by the superintendent is, "Be orderly yourself." The superintendent who bustles about trying to do three things at once, with worry and hurry written upon his every movement, is not in order, whatever may be the extenuating circumstances. If he announces a song, urges the children to sing, and then talks to his assistants or leaves the platform to attend to matters of detail, he has forgotten that singing is part of the worship, that every eye involuntarily follows his movements, and that the talkative children will feel perfectly free to follow his example also. He interrupts himself. He invites disorder.

A real leader is one who makes others work, not one who does everything himself. Usually the matters that have called him from his post are trivial or postponable, and could easily be done by the ushers and assistants.

For a teacher to be out of order is not quite so noticeable, but the effect is equally bad upon that particular class.

There is a tendency to crowd questions of business into the Sunday school hour, which is radically wrong, church business though it be, and which must be stopped if we would train the children to be orderly and reverential. It is more than a school: it is the children's church. We also forget that there is "a time for everything under the sun," and that we are strictly enjoined to do all things "decently and in order." Sometimes we mistake activity for enthusiasm, and pride ourselves on the bustling about.

An ideal program is one in which each part merges as a logical sequence from that which has gone before. And there should be no "Now do this," or "Let us do that." Simply do the next thing, and trust the pupils to follow. Theirs are responsive souls, easily carried from one thing to another, while the element of spontaneity always delights them. It is their natural atmosphere.

Therefore, the less machinery visible the better, although it must be there and in good working order. This means attention beforehand, for our plans of procedure must be like the furnace that heats the building—all the ashes

out on Saturday, the fuel in, and set to burning before the opening hour. Everyone entering the room feels the genial warmth, with never a thought of its origin unless some awkward janitor bangs the iron doors and sends a disagreeable shiver through us. Instantly we picture the grim old furnace unthought of until then.

Beyond a doubt, a well-regulated school requires some weekday work from the superintendent and his assistants. There are any number of small, annoying things that demand attention, but which can be avoided or settled by a little forethought.—*Sunday School Times*.

WHAT HAVE I DONE TO-DAY?

The day is gone, and what have I done?
 What have I gained, or what have I won?
 The sun sinks down in a golden sea;
 Long shadows creep over the meadow and hill;
 The world of labor grows silent and still;
 But what has the past day brought to me?

What have I done for my soul to-day?
 What have I done that will me repay?
 What have I added unto myself?
 How much of truth has with me grown?
 How much that I may call my own—
 Of real worth, and not of pelf?

What have I done, O Lord, for Thee?
 How have I helped to set men free
 From evil thoughts and lives of sin?
 The day is gone—and may I say:
 “One struggling soul I’ve helped to-day
 Eternal life and light to win?”

DIED.

KERSHAW.—July 26, 1904, Florence Edith Kershaw, daughter of Simeon and Mary Kershaw, aged thirteen years.

TRIGALLES.—On Monday, August 8, 1904, at Haslingden, Maud, infant daughter of Nellie Hartley Trigalles, aged 11 weeks. Interment at Haslingden churchyard, Elder Ernest Wright officiating.

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